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spirited observations. Of special interest are the chapters on those "burning questions," The Women question and the Social question.

As I understand, an English translation of this admirable work is planned.

G. v. G.

SYSTEM DER ETHIK MIT EINEM UMRISSE DER STAATS-UND GESELLSCHAFTS-LEHRE. Von Friedrich Paulsen, a.o., Professor an der Universität Berlin. Berlin: Wilhelm Hertz, 1889. Pp. xii., 868.

Like the work of the Danish philosopher, Professor Paulsen's book is not a work of mere scholarship, but it gives us the quintessence of the author's own life and experience. But the German thinker's mind belongs to a more conservative type, both in matters of philosophical principle and of social reconstruction.

After an introduction on the essence and aim of ethics, the author gives, through about one hundred and fifty pages, an "Outline of a History of Views of Life and of Moral Philosophy." Especially noticeable is his presentation of early Christianity. He shows how fundamentally different this is both from the Greek and the modern view of life, in that it condemns the things of this world and finds the true home only in another. According to Professor Paulsen, Christianity brought "three great truths" into the consciousness of humanity: "Suffering is an essential side of life;" "Sin and guilt are an essential side of life;" "The world lives by the sacrificial death of the innocent and the just."

The second part of the work treats of the "fundamental ethical conceptions and questions of principle." The author first defines the conception of the good. Good signifies "fit to bring forth certain results, which at last all converge into one object,—human welfare." Reasons, which seem to me quite inadequate, induce the author to reject the identity of universal welfare with universal happiness or pleasure. Universal welfare consists, in his opinion, in every one's attaining "the highest good," and this consists "in the normal or healthy exercise of all the functions of life themselves, with which the nature of this being is endowed" (p. 210). This definition does not seem to me to possess the clearness which the highest criterion of action must have. Ought all the faculties of every man to be developed? Are there not also bad tendencies? But the author himself does not abide by this definition; he soon (p. 215 *et seq.*) gives another in that he declares "A human life has worth in proportion as the specific and higher functions in it are developed and in proportion as these have drawn the lower ones into their service. . . . The activity of the social and intellectual virtues and excellences accordingly constitutes the proper goal of human life. . . . We have, therefore, gone wholly back to the Aristotelian definition,—Happiness or welfare, or a perfect life, consists in the activity of all virtues and excellences, especially the highest." But how can the author speak of "higher" and "lower" energies when he has yet to establish the worth of things? How can he speak of virtues before he has settled what good actions are, since virtues are nothing else than characteristics, which guarantee good actions in the future?

Professor Paulsen's disquisition on the highest good terminates with the transcendental. He says (p. 217), "We name the All-real, so far as we consider it

as the highest good, God; and its manifestation in the immeasurable reality we call the kingdom of God. . . . The practical view ends with the equally unattainable and equally unabandonable conception of God, or of the highest good."

The next section of the book contains a finely-thought-out criticism of pessimism, the theory of which the author regards to be just as untenable as that of optimism. To him personally the most probable thing is that happiness and unhappiness in the world exactly balance in the scales. Nor does he believe that, in the course of time, this relation will become more favorable; and just as little, that virtue will grow more in the world than vice. "The vibrations about the zero-point will become greater, but the sum remains the same." That is not a consoling result. It is, therefore, easy to understand why the author flies in thought from this to a future world. He affirms that "the kingdom of God is not of this world. . . . The world of the senses is not the world itself. In the contradiction between that highest idea and the actual, as it presents itself to us, I can only see a new reminder, not to find the final view of things in the empirical reality as it is presented to us." Thus once more does Professor Paulsen lead us out of philosophy into theology.

In the excellent chapters which follow, on "Duty and Conscience," "Egoism and Altruism," "Virtue and Happiness," the author stays in earthly regions. Then follows a chapter on the "Relation of Morality to Religion." The author defines the latter as "belief in a transcendental world." In his opinion an immoral life is not a logical consequence of any belief or unbelief; it is also "not necessarily an actual effect;" still, in his opinion there exists between morality and religion a "necessary inner connection;" the good man, in his opinion, inclines towards an "idealistic" (religious) view of the world; the bad man towards the opposite,—an observation that makes one feel the lack of that conscientious caution which Professor Paulsen is accustomed to maintain in non-theological disquisition. The analysis of principles closes with a successful short discussion of the "Freedom of the Will," in which he represents the deterministic standpoint.

The practical part of this work, embracing nearly five hundred pages, and discussing in detail individual, social, and political life, seems to me more valuable than the theoretical part. The chapter on the emancipation of women is strikingly conservative. Professor Paulsen seems to think that women already have acquired essentially the position which they must occupy for all future time. He wishes to withhold from them active participation in public life, and directs them to the home. And, for all that, almost a million women in Germany at present are occupied in industrial life (in 1887, eight hundred and eighty thousand four hundred and ninety-six women were insured in the funds for relief of the sick).

Professor Paulsen's work in many parts is masterly, rich in profound and fruitful thoughts and finely-felt observations; and we must say that—in spite of all objections which may be brought against it—it is one of the best German works in ethics.

G. V. G.